

ADRIAN ROGERS

LEGACY

C O L L E C T I O N



L A M E N T A T I O N S

These transcripts are taken straight from live audio recordings of Adrian Rogers during his tenure as pastor of Bellevue Baptist Church in Memphis, Tennessee. As such some of the transcripts may contain stutters, stammers, transcription errors, and other authentic remarks as would be common in a live setting.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopy, recording, or any other—except for brief quotations in printed reviews, without prior permission of the publisher.



PO Box 38300 | Memphis, TN 38183-0300 | 901.382.7900 | www.LWF.org

Copyright © 2022 Love Worth Finding Ministries, Inc.
Transcripts are used by permission of the Rogers Family Trust.

Lamentations

1. Is It Nothing to You? | *Lamentations 1:12*

(Click on any sermon title to go directly to that sermon.)

Is It Nothing to You?

By Adrian Rogers

Date Preached: Merritt Island

Main Scripture Text: Lamentations 1:12

“Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger.”

LAMENTATIONS 1:12

Outline

Introduction

- I. Jesus Suffered the Agony of Separation
- II. Jesus Suffered the Agony of Thirst and Pain
- III. Jesus Suffered the Agony of Darkness
- IV. Jesus Suffered the Agony of Loneliness
 - A. The Careless
 - B. The Cynical
 1. They Misquoted His Words
 2. They Minimized His Death
 3. They Mocked His Deity
 - C. The Corrupt
 1. The Pharisees
 2. The Soldiers
 3. Judas
 - D. The Cowardly
 1. Joseph of Arimathea
 2. Peter
 - E. The Concerned

Conclusion

Introduction

I want to share with you a verse of Scripture from the book of Lamentations. Now, don't turn to it. In the eight o'clock service, so many people took so long to find the book of Lamentations that I'd rather you just listen to it. Lamentations chapter 1, verse 12: *“Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger.”* (Lamentations 1:12)

Now I want us to ask this question: “Is it nothing to you?” We sang “The Wondrous

Love of Jesus,” and, of course, the love of Jesus was never more wondrously displayed than at the cross of Calvary, when the very Son of God hung on the cross, when the glowing face of the Son was veiled in darkness, when Satan and all of the demon forces of hell were battering at the very gates of glory. There, the wondrous love of God was displayed.

But why did Jesus die? Jesus died because God Almighty is holy, and being a holy God, God has demanded that sin be punished. Now, whether you agree with that or not, or whether you understand that or not, I’m here to tell you that it is true; that the thrice-holy God has demanded that hell is the punishment for sin, and you will pay that punishment unless someone pays it for you. Jesus Christ took our punishment. Jesus Christ took our hell. God in glory was moved in mercy by the pitiful plight of sinful men, and God sent His Son to be a substitute, a propitiation, for our sin. Therefore, Jesus took our hell. And it is amazing, as we study the death of Jesus Christ and the suffering of Jesus Christ on the cross, it is amazing to see how closely the suffering of Jesus Christ on the cross and the suffering of the doomed in hell are paralleled.

I. Jesus Suffered the Agony of Separation

For example, on the cross, Jesus Christ suffered the agony of separation. On the cross—are you listening?—Jesus Christ was separated from Almighty God. The Bible says, concerning the separation of Jesus Christ, in Matthew 27, verse 46, “*And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?*” (Matthew 27:46) This has puzzled Bible scholars down through the years. But let me tell you something: God is so holy that He cannot even look upon sin. God is the complete antithesis, the opposite, of sin. And the Bible says of God, “*Thou art of purer eyes than to behold evil, and canst not look on iniquity.*” (Habakkuk 1:13) And Jesus Christ, when He died upon the cross, had your sin, and my sin, and the sin of the entire world upon Him. This was the cup that Jesus drank in the Garden of Gethsemane. And God Almighty turned His back on God the Son—God the Son, who had dwelled with the Father from the beginning of eternity, who dwelled in the bosom of the holy Father. Now God the Father turned His back on God the Son; and alone, separated from God, Jesus Christ died.

Oh, my friend, let me tell you something. It may not mean much to you now, but the day is coming when you would love so much to have the fellowship with God; when you would love so much to have a God who could answer your prayers, and a God who could deliver you from torment. But if you die and go to hell, you will be separated eternally from Almighty God. There in a finite period of time Jesus, the Infinite, was separated from Almighty God.

II. Jesus Suffered the Agony of Thirst and Pain

I'll tell you another parallel between the suffering of the Lord Jesus Christ on the cross and the suffering of the damned in torment: Jesus Christ cried out, *"I thirst"*—*"I thirst."* (John 19:28) And when Jesus Christ cried out, *"I thirst,"* they took vinegar mingled with gall and gave Him to drink, which caused Him unutterable pain. (Matthew 27:34) And every nerve in His body became a river of pain, and Jesus throbbed and ached in pain. His tongue was swollen. His body was lacerated, and fever raged through His body. Convulsions took over, and Jesus suffered in agony and pain and flame. This is what the rich man in hell cried and said: *"Father Abraham, have mercy...and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in...flame."* (Luke 16:24) He said, *"I thirst"*—*"send water."* Jesus suffered the agony of thirst and the agony of pain.

III. Jesus Suffered the Agony of Darkness

Jesus suffered the agony of darkness. Did you understand that Jesus Christ died on the cross in darkness? Look in Matthew 27, verse 45: *"Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"* (Matthew 27:45–46) Darkness was upon the land.

You think of all the things that the sun has looked down upon. A degenerate son strangled his mother: the sun continued to shine. Some lustful fiend assaulted a young child: the sun continued to shine. Wars have raged. Bodies have lain decaying on the battlefields: the sun continues to shine. Bodies have been bloated and floated in pools of blood: but the sun continued to shine. All kinds of horrible atrocities have been committed; but when this greatest of all atrocities, this most horrible crime of the ages, was committed, when Jesus Christ the Son of God died upon the cross, the sun refused to shine. The sun hid its face in darkness and pulled a veil of darkness upon itself, and Jesus suffered the agony of darkness.

But this is just one more agony of hell. Did you know that hell will be a place of darkness? Did you know that? Listen in Matthew 25, verse 30. Jesus said, *"And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."* (Matthew 25:30) Jude said in Jude 1 that the lost people were like *"wandering stars"*—like a star out of orbit—*"to whom is reserved the blackness of darkness for ever."* (Jude 1:13) Think of it: *"the blackness of darkness for ever."* The Bible describes the sinner as being chained in chains of everlasting darkness. (Jude 1:6)

IV. Jesus Suffered the Agony of Loneliness

Jesus suffered the agony of separation from God. Jesus suffered the agony of thirst.

Jesus suffered the agony of darkness. Jesus died in darkness. Jesus suffered the agony of loneliness.

I am trying to tell you, my dear friend—listen to me—Jesus Christ upon the cross walked the very pavements of hell. You say, “But hell is forever, and Jesus died, and it took just a short time, and in three days He was alive again.” But you remember this: that Jesus Christ has a greater capacity for suffering than you. Jesus Christ, being infinite, was able to suffer your hell in a finite period of time. You, being finite, will suffer for an infinite period of time. All of the hell that you would have suffered, Jesus suffered on the cross. How we ought to love Him! How we ought to love our dear Lord, who tasted of death and tasted of hell for us! But the question I want to ask you this morning is this: In the light of this, and in the view of what Jesus Christ did on Calvary, is it nothing to you?

Now I want us to call the roll at the cross, and I want us to notice some of those who passed by. Our text over in Lamentations says, *“Is it nothing to you, all ye that pass by?”* And as Jesus Christ was crucified, there were people there who watched Him. Luke tells us about this in Luke 23. Would you look for a moment in Luke 23. In Luke 23, verse 35, we read these words: *“And the people stood beholding.”* (Luke 23:35) Who were the people who watched Jesus? Who were these people that passed by, of whom Jesus could say on the cross, *“Is it nothing to you, all ye that pass by?”*—that there’s no *“sorrow like unto my sorrow”*? (Lamentations 1:12)

A. **The Careless**

I’ll tell you one group that passed by the cross that day—and these were the very careless people, the indifferent people; not the enemies of Christ, but those who simply ignored the Lord Jesus Christ. Look in verse 48 of this same chapter: *“And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.”* (Luke 23:48) Do you get the picture? Here they are. Jesus Christ is dying in agony and blood. These people come. They look at Jesus Christ on the cross and they say, “Oh my, that’s terrible!” then turn around and they go.

How like the average Sunday morning churchgoer who comes and listens to a preacher preach of how Jesus Christ tasted of death and hell for us! “Oh,” they say, “that’s terrible, Brother Rogers,” and they shed a sentimental tear. But no sooner has the sound of the preacher’s voice died out in their ears than they get back to their big dinner and the cares of this world, and they’ve forgotten all about it. How careless! How callous! “The people came and smote upon their breasts, and then returned.”

My friend, let me tell you something. It will take more than a sentimental, pious gesture to save your soul. It’s not enough this morning for you just to simply say, “Oh, *tut tut tut*: Jesus died.” That’s what the world is doing. The world is shedding a sentimental crocodile tear for the Lord Jesus Christ, but they are not yielding to Jesus

Christ. People, they smote themselves upon their breast. There's a difference between looking at Jesus and looking unto Jesus. A lot of people come Sunday by Sunday, looking at Him. Those who are saved look unto Him. *"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."* (Isaiah 45:22)

The careless were there. Are you in that group? Is it nothing to you that Jesus Christ loved you enough that He poured out His very life for you? Is it nothing to you? Can you come and listen to a preacher preach about this death of Christ on the cross for you and still be the same? You say, "Brother Rogers, is there a hell?" Hell is too good for a person who will trample such love under his feet. Such love! Such wondrous love! And you just simply look at it and go your way.

B. The Cynical

I'll tell you another group who was there: not only the careless, but the cynical. The cynics were there, and of cynics we have a plenty. There are cynics here. There are cynics in this congregation this morning, perhaps. Frequently, I meet one at the door who says, "Well, I came to see what was going on down here. I think you're all a bunch of fools." Well, we are. We're fools for Jesus. Whose fool are you? Everybody is somebody's fool. I'd rather be Jesus' fool. Oh, *"God hath taken the foolish things of the world to confound the wise."* (1 Corinthians 1:27) My dear friend, there are cynics.

There were cynics when Jesus was crucified. Look in Matthew 27, verse 39: *"And they that passed by reviled him, wagging their heads."* (Matthew 27:39) Oh, can't you just see them as they wagged their heads? They're not just standing there beholding; these are people that actually reviled the Lord Jesus. *"They that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross."* (Matthew 27:39–40) Notice what these people did. They're doing the same thing the people in this day and age are doing.

1. They Misquoted His Words

In the first place, they misquoted His words. Jesus said, *"Destroy this temple, and in three days I will raise it up."* (John 2:19) He wasn't talking about Herod's Temple; He was talking about the temple of His body.

2. They Minimized His Death

In the second place, they minimized His death. They said, *"Come down from the cross."* (Matthew 27:40) There are a lot of people who today would be glad to accept Jesus Christ, without the cross. Some preach a cross without Christ, and others preach a Christ without a cross. But it is Christ crucified that saves, my friend. *"Come down from the cross,"* they say. But He didn't. And thank God He didn't. It was not Himself He could not save; it was Himself He would not save.

3. They Mocked His Deity

Not only did they misquote His words, and minimize His death; but I'll tell you, they mocked His deity. They said, "*If thou be the Son of God...*" (Matthew 27:40) And that little word *if*, my friend, will damn your soul. Did you know that? There's no *if* to it. He is the Son of God. He is the Son of God! Receive Him; accept Him: you'll go to heaven. Reject Him; deny Him; turn your back on Him: there is absolutely nothing that Almighty God can do to deliver you from the fiery pit. "*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.*" (Romans 1:16) There is no salvation outside the gospel of the Lord Jesus Christ. Cynics we have a plenty.

Oh, let me tell you something, though, my friend: We see people who are cynical, and then they live a life of sin. The two words are not spelled alike, but they sound alike. But let me say something: A man is not a sinner because he's a cynic; a man is a cynic because he's a sinner. A man does not believe because he cannot believe, but because he doesn't want to believe. His cynicism comes out of his old rotten heart. If you want to know, friend, you can know. If you want God to reveal to you about the Lord Jesus Christ, God Almighty will reveal it to you. But I'll tell you one thing: God Almighty is not going to prove anything to the proud, rebellious hearts of those who say, "Come down from the cross; work a miracle and we'll believe." No, my friend, God will not do that. He will not do that. If you want to know; if you will humble your heart; if you'll become like a little child; and if you'll say, "Speak to my heart, Lord Jesus," Jesus Christ will speak to any heart here. But the cynics can go on wagging their heads right to hell. And I want to say one thing: *You can laugh your way into hell; but you'll never laugh your way out, once you get there.*

C. The Corrupt

Oh, the careless. Then we have the cynics—we have some of those. And then there are some that I would call just plain corrupt. Who were they? Just corrupt. Let me mention three people in that group as we're calling the roll at the cross.

1. The Pharisees

There were the Pharisees. The Pharisees were the self-righteous people. Did you know it was religion that crucified Jesus? *Most of the people in America don't need religion; they need to turn from religion to Jesus Christ.* It was organized religion that crucified Jesus. I'm not preaching against the Church. Jesus founded the Church. But I'm saying that religion apart from Jesus Christ is a terrible, awful thing. It was a religious crowd that crucified the Lord Jesus Christ. The Pharisees were there, who were blinded to their sins. Self-righteousness is a terrible sin. *The worst form of badness is human goodness that becomes a substitute for the new birth.* That's the very worst form of

badness: human goodness. Here were these Pharisees so full of their pride, but in them the milk of human kindness had curdled: these people who wouldn't do this, and they wouldn't do that; and yet they crucified the Lord of glory and wouldn't even eat an egg that was laid on Saturday. That's religion for you—going to seed!

2. The Soldiers

Oh, yes, they were there—the Pharisees were there. And the soldiers were there—the soldiers who brutalized the Lord Jesus Christ, the hardhearted soldiers. Look in John 19 for just a moment. In John 19, I'm reading verses 23 and 24: *"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat."* And now, notice verse 24: *"They said therefore among themselves, Let us not rend it, but cast lots for it."* (John 19:23–24) Now here were the soldiers playing at the foot of the cross, gambling at the foot of the cross. May I suggest that this is exactly what many are doing in churches today. They are playing church.

Did you know that sometimes teenagers—listen to me, kids; I don't see any doing it now, so this is a good time to speak—did you know that sometimes teenagers will come to church, and when a preacher's preaching about the blood of Jesus, they'll be passing love notes, and giggling, and disturbing other worshippers around them? Did you know that, kids? Did you know that's doing almost exactly what these soldiers did: playing at the cross; becoming so insensitive to God's love and God's glory? I'll tell you one thing, teenager: Either you're a soldier of the cross, or you're a soldier at the cross. I'd rather be a soldier of the cross. I'd rather stand up for Jesus.

3. Judas

The Pharisees were there. The soldiers were there—cruel, hardhearted soldiers. Judas was there. Judas sold Jesus Christ for silver. And every dishonest businessman, and crooked politician, and every purveyor of dirty literature, and all of the whiskey dealers, and all of the rest are in this crowd to sell Jesus Christ for money. These hate the gospel. They hate Christ. They hate the church. They hate gospel preachers. They hate revivals. They hate the Word of God, because we interfere with their business. They'd like to see the church closed so they could have a wide-open field. But I'll tell you, my dear friend, we're going to continue to preach the gospel until that business goes to hell and we go to heaven. Oh, there are some cynics; but then there are some who are just plain corrupt. They don't just wag their head; they nail Jesus to the cross.

D. The Cowardly

Another group that was there—and I'm asking, *"Is it nothing to you, all ye that pass by?"* (Lamentations 1:12) And we're just talking about some who pass by, another group who was there: these are the cowards—not corrupt, just cowardly; not against Jesus, just afraid to stand for Him.

1. Joseph of Arimathea

There was Joseph of Arimathea. Do you know that Jesus Christ was buried in Joseph's tomb? A beautiful, brand-new tomb; and Joseph was a rich man, but the Bible tells us that Joseph would not confess Jesus Christ for fear of the Jews. (John 19:38)

2. Peter

There was Peter, the man who later became a great apostle. But sniveling Peter was off by the enemy's fire warming himself at the enemy's fire, denying Jesus. Someone said, "You're one of them." "No, I'm not." "Oh, yes, you are. You've got the right accent." "I am not." "Oh, yes, we saw you." "I tell you," and he cursed, "I'm not one." Isn't that terrible: a coward ashamed of Jesus? "And shall it ever be, a mortal man ashamed of Thee?"

Yet, could it be that I'm speaking to someone this morning who when the invitation is given will be ashamed to come down this aisle? That's right. I'm speaking to some this morning that when the invitation is given will be ashamed to get up and come down this aisle because—you know what they'll be wondering: "Well, everybody will be looking at me. I don't want to make a spectacle of myself." But Jesus Christ said, "*Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.*" (Mark 8:38) The Scripture says it in Romans 10, verse 11: "*For the scripture saith, Whosoever believeth on him shall not be ashamed.*" (Romans 10:11)

Some of you are ashamed to bow your heads in a restaurant and ask God to bless your food. "Oh," you say, "well, I don't want to show off." That's not showing off: try it. Some of you are ashamed to carry your Bible to school or to work. What would your boss think if you went walking in with your Bible? "What are you doing here with that thing?" "Well, I just thought I'd bring it and read it on my lunch hour: it's a wonderful book." Try it. Some of you are ashamed to rebuke the blasphemy and the dirty, filthy jokes that you hear around about you. Some of you are ashamed to carry a few tracts and witness, and let it be known that you love Jesus. Oh, friend, listen. If Jesus died for us, can't we live for Him? Oh, if Jesus went all the way to bloody Calvary for us, can't the members of this church go out this week and care not what this world says? If Jesus Christ died for us, can we not stand by His cross? Can we not embrace the cross of Jesus? That's what bearing the cross means: take up the cross; live for Jesus; embrace the cross of Christ. If they laugh, let them laugh. I'd rather be a Christian than anything I know of.

E. The Concerned

And I want to mention there's another group that was there—and I'm glad they're there: These were those who were sincerely concerned—not corrupt, not careless, not

cowards, not cynical, but concerned. Mary, some of the other women, who stood by the cross of Christ, thank God for these. Thank God for some in this church. I'll tell you, brother, we've got some in this church that would walk a plank for Jesus. I know it. We've got some who would give their homes, who would give everything they had, for Jesus Christ. And I'll tell you, I'm just proud to know them—just people who love Jesus. I mean, they love Jesus! You can talk about the hypocrites all you want, and you can lie down alongside the gutter by some ol' mossy-back hypocrite, and measure yourself, and say, "I'm a little longer than he is"; but, brother, if you want to measure yourself by some—we'll just even leave Jesus out of this—I've got a few saints I'd like to see if you could measure up with around here that love Jesus; oh, that love our Lord and that are committed to Jesus Christ; people who are concerned, who say, "Lord Jesus, here I am. Here I am. What do you want me to do, Lord? I'll do it."

That's expressed in the words of this song. A person was asking, "How far shall I go, Lord, in winning lost people?" And, Brother Tom, this fits in with our new Sunday School year. And our Sunday School teachers ought to be visiting their lost.

*"How far shall I go for the sheep astray?"
I asked of my Shepherd true;
His answer came back, "It was all the way
I went in My love for you."
"How long shall I seek, for the night comes on,
I see not a single track?"
My Shepherd replied, "Through the night alone
I sought till I brought you back."
"How far shall I go, for the way is wild
And rough is the rocky steep?"
My Shepherd replied, "Go as far, My child,
As wanders My straying sheep."
No longer I fear the long, rough way,
I wanted his way to know;
And loudly I cried, "Help me, Lord, I pray,
as far as you went, to go all the way."
All the way, all the way,
And nothing less will do,
To save the lost, count not the cost;
'Twas the way of your Lord for you.*

—WILLIAM C. POOLE

Conclusion

If God so loved us, we ought to love one another. We ought to stay by the cross of Jesus. And I, for one, want to say to the dear Lord Jesus openly and publicly this morning, dear Lord Jesus, by the agony of Gethsemane; dear Lord Jesus, by the torments of Calvary; dear Lord Jesus, by the fires of hell; dear Lord Jesus, by the joys of heaven; dear Lord Jesus, you may count on me.

*Jesus, keep me near the cross,
There is a precious fountain
Free to all, a healing stream
Flows from Calvary's mountain.*

—FANNY CROSBY